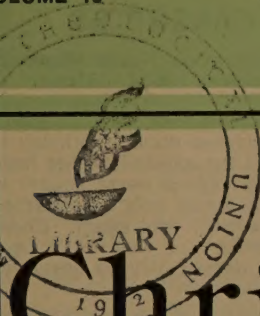


MAY 15 1978
VOLUME 19

NUMBER 3

PRICE 8p



Christian Order

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CHRISTIAN ORDER CASSETTES

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"Crisis in the Church" by Father Paul Crane, S.J.

Fr. Crane is here alerting those concerned enough to listen to the devastating effect on the Church of the extremists that have surfaced since Vatican II. He says that "Christ never sought to be accepted by men on their terms. He would only be accepted by men insofar as they accepted his terms". And again, "Christ founded a Church which is for everybody. . . It was not to be a Church whose significance could be grasped only by aesthetes . . . The first members were simple fishermen".

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"Ourselves and the Church" by Father Paul Crane, S.J.

What does God require of us today? Not natural or self-fulfilment, but supernatural fulfilment; to fulfil His will in our regard. Dismas, St. Benedict Joseph Labre, St. James the Less, St. Bernadette and Matt Talbot are cited as examples; hardly the cream of society from the world's standpoint, but people who have lived out the will of God. A present-day example is the young Lithuanian woman, Nijole Sadunite, who chose 3 years hard labour in a Siberian concentration camp rather than cease witnessing to her Faith. This is what Christianity is all about.

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Father Crane's opposition to Communism, which has been life-long, does not imply any support for the depredations of monopoly capitalism or the increasingly permissive and secularist society of the materialistic West. His purpose in this pamphlet is to trace the faulty thinking, which has been let loose within the Church since Vatican II and which has transformed so tragically the one-time sturdy and feared opponent of Communism into its faltering ally. Details and price on request.

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Christian Order is a magazine devoted to Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields. It is published ten times a year.

It is published by Father Paul Crane, S.J., from 65, Belgrave Rd., London, S.W.1. This is the sole postal address to which all communications concerning *Christian Order* should be sent.

Christian Order is obtainable only by subscription and from this address. In the case of those desiring more than one copy, these are obtainable at the subscription rate and should be paid for in advance.

The annual subscription to *Christian Order* is £1 in the United Kingdom and Republic of Ireland; \$3.00 in the United States, Canada and Australia; elsewhere, according to the approximate sterling rate of exchange, in the currency of the country concerned or any convenient currency.

Air-mail rates as follows:

U.S.A., Canada
India, etc.—£4.00, U.S. \$8.00
Australia—£4.50, A. \$8.00
N. Zealand—£4.50, N.Z. \$8.00

Christian Order

EDITED BY

Paul Crane SJ

VOLUME 19

MARCH, 1978

NUMBER 3

Beneath Contempt

THE EDITOR

LAST year a piece appeared in the London *Evening Standard* (11/5/77) under the name of the writer of its "Washington Newsletter", Jeremy Campbell. It told a story which does far more than corroborate what I wrote last month of the Materialist West by comparison with the Third World, which is on the receiving end of its material aid. What you had here in this *Evening Standard* article was not merely corroboration of the West as materialistic, but a view of those who largely control its institutions as determined in their self-satisfied arrogance to exploit the poor of the Third World to their own material advantage. The story is best told in Jeremy Campbell's own words. It can be done very shortly. Here it is:

"In what must be this year's prize-winning entry for reckless candour in public places a senior State Department official has said the U.S. is seeking to provide the means to sterilize a quarter of all Third World women, in part to protect the interests of American business overseas.

"The official is Dr. R. T. Ravenholt, Director of the U.S. Office of Population, an agency of the State Department, whose goal is to create the medical technology needed to render about 100,000,000 women in the developing countries incapable of having children.

"Known as 'advanced fertility management', the programme is expected to be complete in nine years. It is paid for by the American taxpayer whose own fertility remains unmanaged even while his best economic interests are protected.

"Population control", said Dr. Ravenholt in an interview, is needed to maintain the normal operation of U.S. commercial interests around the world.

"Without our trying to help these countries with their economic and social development, the world would rebel against the strong U.S. commercial presence. The self-interest thing is a compelling element.

"If the population explosion proceeds unchecked, said Dr. Ravenholt, it will cause such terrible economic conditions abroad that revolutions will ensue. And revolutions, he suggested, are scarcely ever beneficial to the interests of the United States."

I do not think I have ever read anything anywhere which filled me with such unmitigated disgust. Here is Western Man, self-contained in his confident materialism to the point where he is prepared to mutilate the poor women of the Third World for the sake of his country's supposed material advantage. It is clear from Dr. Ravenholt's statement that he has no more regard for them than he has for a collection of guinea pigs. What difference is there, then, between his cast of mind and that of the Communist Regime in Hungary in the wake of World War II which, to be rid of Budapest's old middle-class folk who were seen as a drag on the economy, packed them into open lorries in mid-winter, drove them out on the frozen Hungarian plain and dumped them there? There is no difference — except that the Hungarian Communists were less hypocritical than Dr. Ravenholt. They, at least, did not cover up the foulness of what they did with a flow of high-falutin, pseudo-scientific verbiage.

A final point. This attitude, so self-satisfied in its arrogance and as far removed from the reality of Christian brotherhood as I am from Mars, is in no way new. It has been hardening for a long time in the United States. It has all the beastliness of WASP (Western Anglo-Saxon Protestantism) behind it. It also has behind it all the

money it requires. Once again, in Jeremy Campbell's own words:

"Many of the giant money interests which had plunged enthusiastically into eugenics moved over to the campaign for population control. In 1952 David Rockefeller compiled a report for President Eisenhower which concluded that a rise in the birthrate in the poorer nations would create instability and endanger U.S. access to important resources.

"That same year the Population Council was created with Rockefeller money. Its purpose was and is to reduce the birthrate everywhere except in the U.S., Western Europe and a handful of similarly 'enlightened' (quotes mine) spots.

"The complex web of interconnections exists between the birth control zealots and bankers in the Population Council and the Agency for International Development (AID) at the State Department, which runs the 143 million dollar a year U.S. population programme."

There you have it. The high-placed controllers of the West using the massive power that is theirs to exploit the world's defenceless poor to their own material advantage. Once again, what is there to choose between these hard-faced rotten men in the West and their Kremlin counterparts? My reaction is to reject them both for the moral scum they are. I trust that President Carter, who speaks so strongly in defence of human rights, will take strong action against those of his countrymen who spend their time, so hypocritically, exploiting the world's poor ostensibly in the name of humanity, but, really, in that of their own self-interest. Unless and until President Carter takes this kind of action, his stock, where I myself am concerned will rate lower than the least of his peanuts.

It is only fair to add that I would say the same of one of my own countrymen.

Robert Knille, an American Catholic, demonstrates very clearly in this article how a re-reading of Chesterton carries its own great reward for those afflicted by the confusion that today afflicts the Catholic Church.

Chesterton and the Church : I

ROBERT KNILLE

[I]N recent years, many Christian thinkers have been afflicted with varying degrees of subjectivism, decrease of self-confidence, and capitulation to secular world-views. One response to this situation was the "Hartford Conference", at which a group of theologians met early in 1975 in Connecticut to confront such basically anti-Christian attitudes. Some of the themes which the participants found to be "false and debilitating to the church's life and work" are : that religious statements are purely subjective, that God is a projection of human fears and desires, that the choice of a religion is not a matter of truth but is only a result of personal preference, that salvation amounts to human self-fulfilment, that the purpose of worship is merely self-realization, that it is necessary to be liberated from institutions and traditions, and that the world must set the agenda for the church. The actual situation reflected by the conference is indeed a depressing aspect of contemporary Christian thinking.

A significant part of Chesterton's expressiveness was his insistence on the importance of belief, specifically the orthodox Christian faith—and the importance of precise statements of this belief. Since his attitudes are diametrically opposed to the degrading and introspective modern views repudiated by, for example, the Hartford group, it may be illuminating to examine some of his statements in this general area.

Christian Truths as Life-giving

Chesterton saw the basic Christian truths as life-giving and therefore of crucial importance.

Even what are called the fine doctrinal distinctions are not dull. They are like the finest operations of surgery; separating nerve from nerve, but giving life . . . just as the physiologist is dealing with living tissues, so the theologian is dealing with living ideas; and if he draws a line between them it is naturally a very fine line. (*The Thing*)

He returned to this same medical simile in *The Resurrection of Rome*.

In all the mess of modern thoughtlessness, that still calls itself modern thought, there is perhaps nothing so stupendously stupid as the common saying, "Religion can never depend on minute disputes about doctrine". It is like saying that life can never depend on minute disputes about medicine. The man who is content to say, "We do not want theologians splitting hairs", will doubtless be content to go on and say, "We do not want surgeons splitting filaments more delicate than hairs". It is a fact that many a man would be dead today if his doctors had not debated fine shades about doctoring. It is also the fact that European civilization would be dead today, if its doctors of divinity had not debated fine shades about doctrine.

The significance of careful and definitive statements of belief was brought out very early in the history of the Church, and such statements were in fact necessary for its survival.

When the Faith first emerged into the world, the very first thing that happened to it was that it was caught in a sort of swarm of mystical and metaphysical sects, mostly out of the East; like one golden bee caught in a swarm of wasps. (*The Everlasting Man*)

Despite this immersion of the "golden bee" in a mass of cults and sects, some morally depraved or of labyrinthine complexity and almost all pessimistic, the Church :

. . . remained in the shape of a miracle; a river still flowing through the sea. And the proof of the miracle

was practical once more; it was merely that while all that sea was salt and bitter with the savour of death, of this one stream in the midst of it a man could drink. Now that purity was preserved by dogmatic definitions exclusions. It could not possibly have been preserved by anything else.

A Unique Balance

The truths of the Faith, as preserved and guaranteed by precise definitions, taken as a whole present a unique *balance* which corresponds to the psychological needs of mankind.

Christian doctrine detected the oddities of life. It not only discovered the law, but it foresaw the exceptions. Those under-rate Christianity who say that it discovered mercy; any one might discover mercy . . . But to discover a plan for being merciful and also severe—that was to anticipate a strange need of human nature. . . Any one might say, “Neither swagger nor grovel”; and it would have been a limit. But to say, “Here you can say swagger and there you can grovel”—that was an emancipation.

This was the big fact about Christian ethics; the discovery of the new balance. Paganism had been like a pillar of marble, upright because proportioned with symmetry. Christianity was like a huge and ragged and romantic rock, which, though it sways on its pedestal at a touch, yet, because its exaggerated excrescences exactly balance each other, is enthroned there for a thousand years. . . So in Christendom apparent accidents balanced. Becket wore a hair shirt under his gold and crimson, and there is much to be said for the combination; for Becket got the benefit of the crimson and gold. . . But the balance was not always in one man’s body as in Becket’s; the balance was often distributed over the whole body of Christendom. Because a man prayed and fasted on the Northern snows, flowers could be flung at his festival in the Southern cities! and because fanatics drank water on the sands of Syria, men could still drink cider in the orchards of England. This is what makes Christendom at once so much more perplexing and so much

more interesting than the Pagan empire. . . it is exactly this which explains what is so inexplicable to all the modern critics of the history of Christianity. I mean the monstrous wars about small points of theology, the earthquakes of emotion about a gesture or a word. It was only a matter of an inch; but an inch is everything when you are balancing. The Church could not afford to swerve a hair's breath on some things if she was to continue her great and daring experiment of the irregular equilibrium. Once let one idea become less powerful and some other idea would become too powerful. It was no flock of sheep the Christian shepherd was leading, but a herd of bulls and tigers, of terrible ideals and devouring doctrines, each one of them strong enough to turn to a false religion and lay waste the world. Remember that the Church went in specifically for dangerous ideas; she was a lion tamer. The idea of birth through a Holy Spirit, of the death of a divine being, of the forgiveness of sins, or the fulfillment of prophecies, are ideas which, any one can see, need but a touch to turn them into something blasphemous or ferocious. (*Orthodoxy*)

In *The Thing*, Chesterton again develops this concept of balance that is expressed in Catholic theology.

Now, of course, as I say, a Catholic . . . holds the complete philosophy which keeps a man sane; and not some single fragment of it, whether sad or glad, which may easily drive him mad. . . The faith in a future life, the hope of a future happiness, the belief that God is Love and that loyalty is eternal life, these things do not produce lunacy and anarchy, *if* they are taken along with the other Catholic doctrines about duty and vigilance and watchfulness against the powers of hell. They might produce lunacy and anarchy, *if* they were taken alone. And the Modernists, that is, the optimists and the sentimentalists, did want us to take them alone. Of course, the same would be true, if somebody took the other doctrines of duty and discipline alone. It would produce another dark age of Puritans rapidly blackening into Pessimists. Indeed, the extremes meet, when they are both ends clipped off what should be a complete thing.

In the same book, he uses the example of Protestantism to indicate the unreliability and one-sidedness into which a belief can be distorted if clear doctrinal continuity is not maintained.

The genuine Protestant creed is now hardly held by anybody—least of all by the Protestants. So completely have they lost faith in it, that they have mostly forgotten what it was. If almost any modern man be asked whether we save our souls through our theology, or whether doing good (to the poor, for instance) will help us on the road to God, he would announce without hesitation that good works are probably more pleasing to God than theology. It would probably come as quite a surprise to him to learn that, for three hundred years, the faith in faith alone was the badge of a Protestant, the faith in good works the rather shameful badge of a disreputable Papist. The ordinary Englishman . . . would now be in no doubt whatever on the merits of the long quarrel between Catholicism and Calvinism. And that was the most important and intellectual quarrel between Catholicism and Protestantism. If he believes in a God at all, or even if he does not, he would quite certainly prefer a God who has made all men for joy, and desires to save them all, to a God who deliberately made some for involuntary sin and immortal misery. But that was the quarrel; and it was the Catholic who held the first and the Protestant who held the second. (*The Thing*)

Original Sin

One important doctrine of Christianity is that of original sin. But this is a doctrine that is repudiated by many thinkers today because of its “fanciful and negative” aspects. Chesterton shows, however, that this belief is more sane, rational and ennobling than any of the alternatives.

The Fall is a view of life. It is not only the only enlightening, but the only encouraging view of life. It holds, as against the only real alternative philosophies. . . . that we have misused a good world, and not merely been entrapped into a bad one. It refers evil back to the wrong use of the will, and thus declares that it can

eventually be righted by the right use of the will. Every other creed except that one is some form of surrender to fate. A man who holds this view of life will find it giving light on a thousand things; on which mere evolutionary ethics have not a word to say. For instance on the colossal contrast between the completeness of man's machines and the continued corruption of his motives; on the fact that no social progress really seems to leave self behind; on the fact that the first and not the last men of any school or revolution are generally the best and the purest; as William Penn was better than a Quaker millionaire or Washington better than an American oil magnate; on that proverb that says: "The price of liberty is eternal vigilance", which is only what the theologians say of every other virtue, and is itself only a way of stating the truth of original sin; on those extremes of good and evil by which man exceeds all the animals by the measure of heaven and hell; on that sublime sense of loss that is in the very sound of all great poetry, and nowhere more than in the poetry of pagans and sceptics: "We look before and after, and pine for what is not"; which cries against all prigs and progressives out of the very depths and abysses of the broken heart of man, that happiness is not only a hope but also in some strange manner a memory; and that we are all kings in exile. (*The Thing*)

Need to Avoid Ambiguity and Indecision

From the point of view of the individual, there is an obligation in common sense to avoid ambiguity and indecision, and to search for clear definitions and beliefs especially in ultimate matters. Chesterton pointed out, in *Heretics*, the nobility of such "decision-making".

The vice of the modern notion of mental progress is that it is always something concerned with the breaking of bonds, the effacing of boundaries, the casting away of dogmas. But if there be such a thing as mental growth, it must mean the growth into more and more definite convictions, into more and more dogmas. The human brain is a machine for coming to conclusions; if it cannot come to conclusions it is rusty. When we hear

of a man too clever to believe, we are hearing of something having almost the character of a contradiction in terms. It is like hearing of a nail that was too good to hold down a carpet; or a bolt that was too strong to keep a door shut. Man can hardly be defined . . . as an animal that makes tools; ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defined as an animal that makes dogmas. As he plies doctrine on doctrine and conclusion on conclusion in the formation of some tremendous scheme of philosophy and religion, he is, in the only legitimate sense of which the expression is capable, becoming more and more human. When he drops one doctrine after another in a refined scepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality, when, in his own imagination, he sits as God, holding no form of creed but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded.

is revealing, and sobering, to contrast GKC's rational attitude with the loose subjectivism and concern for "feeling" that is eroding much of religious life today, as reflected in the Hartford theses.

social Importance of Clear and Consistent Definitions

In addition to the significance of dogma for ensuring the life and continuity of the Church and for the sanity of the individual, the insistence on careful and consistent definitions is of supreme social importance.

Here it is enough to notice that if some small mistake were made in doctrine, huge blunders might be made in human happiness. A sentence phrased wrong about break all the Easter eggs. Doctrines had to be defined within strict limits, even in order that man might enjoy the nature of symbolism would have broken all the best statues in Europe. A slip in the definitions might stop all the dances; might wither all the Christmas trees or general human liberties. The Church had to be careful,

if only that the world might be careless. (*The Everlasting Man*)

Returning to a consideration of the early Church, Chesterton continues :

If the Church had not renounced the Manicheans it might have become merely Manichean. If it had not renounced the Gnostics it might have become Gnostic. But by the very fact that it did renounce them it proved that something was not either Gnostic or Manichean; and what could it be that condemned them, if it was not the original good news of the runners from Bethlehem and the trumpet of the Resurrection ? The early Church was ascetic, but she proved that she was not pessimistic, simply by condemning the pessimists. The creed declared that man was sinful, but it did not declare that life was evil, and it proved it by damning those who did. The condemnation of the early heretics is itself condemned as something crabbed and narrow; but it was in truth the very proof that the Church meant to be brotherly and broad. It proved that the primitive Catholics were specially eager to explain that they did *not* think man utterly vile; that they did *not* think life incurably miserable; that they did *not* think marriage a sin or procreation a tragedy. They were ascetic because asceticism was the only possible purge of the sins of the world; but in the very thunder of their anathemas they affirmed forever that their asceticism was not to be anti-human or anti-natural; that they did wish to purge the world and not destroy it. And nothing else except those anathemas could possibly have made it clear, amid a confusion which still confused them with their mortal enemies. Nothing else but dogma could have resisted the riot of imaginative invention with which the pessimists were waging their war against nature . . . If the Church had not insisted on theology it would have melted into a mad mythology of the mystics, yet further removed from reason or even from rationalism; and, above all, yet further removed from life and from the love of life. (*The Everlasting Man*)

(To be concluded)

Mgr. Bruno Scott-James, an English priest resident in Rome, is well placed to observe the contemporary scene there. This brief but penetrating article merits thoughtful — and prayerful — consideration.

The Laity are not Fools

MGR. BRUNO SCOTT-JAMES

WRITING on the Arian controversy in the fourth century, Newman very well says that, with the exception of Athanasius (who got himself excommunicated and exiled for his pains) and those bishops who fell under his influence, the vast majority of the bishops of that time, in their frantic desire to move with the times, cheerfully abandoned the Christian Faith as defined at Nicea, but no doubt for the most laudable pastoral reasons! Even Pope Liberius signed the semi-Arian formula and condoned the excommunication of Athanasius but, so it seems, only temporarily, so that he would get back to Rome. The Church's prerogative of teaching was in temporary suspense and it was the *Ecclesia* propterea not the *Ecclesia docens* which saved her; in other words, the staunch laity. In 382, St. Gregory of Nazianzen wrote: "If I must tell the truth, I feel disposed to shun every conference of bishops, for I never attended a Synod brought to a happy issue, remedying and not rather aggravating existing evil". (Letter 129.)

It is often said that history repeats itself and so it does; but in different ways due to different circumstances. Nowadays many laity are indeed staunch especially in the North of England and the same is true of America, and in France there are many groups of very determined young men bent upon doing something to save the Church from its present mess. But nowadays the laity are bewildered by a storm of propaganda and distracted by the many different ideas and theories abroad; modern society is more corrupt than the society of the fourth century and the very air they breathe

is infected by the materialistic standards of secular humanism. But staunch they remain and growing ever more impatient with the modern gimmicks employed in today's Church. Many of the young tell me that they miss in the modern Mass all sense of awe, mystery, and worship. And they are tired of being patronised and bullied by some of the modern progressive clergy. Here, in Rome itself, a friend of mine witnessed a Mass being said by a priest in blue jeans with a loaf of bread and bottle of wine. The same thing does go on in England but, as a bishop said to me, they are not saying the Tridentine Mass !

I am not at all one of those who deny the validity of the modern Mass, but certain it is that it might be said by anyone without committing himself to any belief in transubstantiation or the Sacrifice of the Mass. By an adroit changing of punctuation and printing the consecration prayer has been turned into little more than a reading from Scripture, the few references to "sacrifice" might be taken as meaning a sacrifice of praise. The English translations are cheap and nasty. Why on earth the same translations must be made to do for America, Canada, and Australia passes all understanding. It is an example of Rome mistaking uniformity for unity. A mistake to which she is very prone. The Italians are shocking linguists and it is only quite lately that they have begun to understand that there is a vast difference between the English spoken by the educated Englishman and the English spoken by Americans and the same is even more true of the Australians. It is also true that Italians are provincially minded and apt to regard the rest of the world as an extension of Italy. But they are very impressed by money; this is an international language they understand very well and, I am afraid, it is apt to colour the attitude of some Vatican Officials toward England. We have not the money to throw about that our American cousins have and so we count for very much less. At this point, it might be well to say that a very influential person at the Vatican told me that, had the English bishops been prepared to fight in order to have their own translation, they would most certainly have got it.

Not long ago I had the pleasure of meeting a young priest on the Liturgical Commission. Pleasant, well spoken young

man. Rather typical of the half-educated young priests that often come from our Seminaries nowadays. Well versed in paper-back theology. He had come up for a meeting of the Commission and was good enough to give me a few minutes. I asked him whether the new liturgy had been imposed on the laity or whether they had been consulted. He said he wanted notice of that question. After a time he came back from his meeting and told me that it was the duty of the Liturgical Commission to educate the laity. I did not ask him how he could give what he had not got. These sort of questions give one a temporary satisfaction, but they create bad blood, increase inferiority complexes, and do more harm than good.

Readers of *Christian Order* will have seen the review of a book by a Jesuit Professor of fundamental theology at the Gregorian. The book is called *Can Dogma Survive?* and it appears from the review that the answer he gives, at very shortly, is that it cannot survive and ought not to survive. It seems that nowadays a man can teach or preach any sort of heresy always providing that he does not say the Tridentine Mass. If he should do this he will incur all the fury of the hierarchy. Why this hatred of both the Tridentine Mass and the Latin liturgy? I think that part of the reason for the hatred of the Latin liturgy is that the clergy, especially the younger clergy, identify it with a class and culture they do not share and which they therefore resent. It is less easy to understand Pope Paul's outlook in this regard. The answer could be that he wishes subconsciously to make his name important by having it associated with the New Mass he promulgated, but knows that there would be very little chance of it surviving in competition with the old. Unfortunately, there is a danger that he may be known as the Pope who forced a schism on the Church, as a leading article in the *Times* pointed out a year and a half ago. It is even harder to understand how Pope Paul can speak of the great outpouring of the Spirit since Vatican Council II.

One explanation could be that he cannot know what is going on in the Church; it must be kept from him. A friend of mine was once asked to sign a document by one of the congregations and told that it was the special wish of the Holy Father that he should do so. He was not happy about the document and, as he was to have an audience with the

Pope the next day, he showed the document to him. The Pope declared that he had never seen it. Can anyone possibly say that the unprecedented number of priests who have abandoned their vocation (and not only priests but also religious), the sprouting up of heresies all over the Church, the number of nuns who have cast off their habits and adopted both the dress and the manner of the world, the grave fall in vocations to Religious Orders, can anyone say that this is a sign of the outpouring of the Spirit? An outpouring of a spirit it certainly is; let us call it the spirit of Vatican II. No one can object to that.

Can the Church survive? I am often asked that. The answer is that it can and will "but as by fire". It is indestructible. But we do know that when the Son of Man comes again he will not find much Faith upon earth. There will be a great falling away; there is already. Above all, we must remain loyal to the Holy See and bear in mind that a battle is never lost so long as there are a few to fight it. We have the staunch laity; they are not fools and they will not lightly abandon the Faith of their Fathers.

Let me end with an important quotation from Newman. "The contempt of mystery, of reverence, of devoutness, of sanctity are notes of the heretical spirit" (*Development of Christian Doctrine*). It is this spirit that has been rampant in the Church since Vatican II.

IRISH READERS

Please note that Father Paul Crane, S.J. will be speaking in Dublin on or around April 28th in the evening. Complete details will be given in the April number of *Christian Order*.

With deftness and humour, as is his wont,
Henry Edwards writes on the changes since
Vatican II as they have affected and continue
to affect the Catholic Church in Wales.

Tradition and Treason

(FOR ST. DAVID'S DAY—MARCH 1st)

H. W. J. EDWARDS

WHEN I was ten years old, I was sent to an English "public school". In my own country, which is Wales, I am sometimes told that I went through "the English educational murder machine". And to some extent this is true. I mean that I knew more about Alfred the Great than about St. David; more about Edward I than Owain Lawgach, who destroyed a large English fleet; more about John Wesley than Pantycelyn, a very great hymn-writer and Calvinist revivalist; more about the Protestants who were put to death for their heresy than about the cruel martyrdom of St. Rhisiart Gwyn and many other Welsh Catholic martyrs, some of whom have recently been raised from beati to the status of sainthood.

Saint Rhisiart Gwyn

Now St. Rhisiart Gwyn, a bard and renaissance scholar after the manner of St. Thomas More, wrote several "carolau" when awaiting death. In one of them he wrote, "Yn lle allor, tresttyl trist"—"in place of an altar a miserable table". He implored the weeping crowd who had come to see him die in the cattle market at Wrexham (1584) not to go to a place where the *English* Faith was taught. That was perhaps unfair to the English; but for him, as he said, he was dying for the Faith of the Britons, "our progenitors". But we have lived to see the advent of a miserable table in place of the altar in the very town where he died; in the Catholic Church there as elsewhere in Wales.

The Real Meaning of Tradition

One of the very important matters I was taught at school was the real meaning of "tradition". My Housemaster told us that it did not mean some absolutely fixed thing which we handed on just as we had received it. It was a word which came from the Latin "*tradere*"—to hand over or across. (By one route came the word "treason", which, of course, also means handing over, but in the perverse sense.) Tradition, I was further taught, was living and had a certain power of attraction and assimilation. To be a traditionalist did not mean being a fossil and certainly not an old fossil. Newman clearly taught the same in his consideration of the development of doctrine in the Church.

Now I was bred up as an Evangelical Quaker (American Quaker groups have split on the Evangelical issue) and had the great opportunity of reading *An Apology for the True Christian Divinity* by Robert Barclay, a work of fifteen scholarly theses he produced in the Latin language at the age of 27 when imprisoned in Aberdeen by the Presbyterians because of his conversion to the new Quakerism. The fundamental thesis of Barclay's *Apology* is that in the early Christian church there remained various vestiges of outward forms which were properly destined to disappear had not Christians gone astray and fastened upon those outward forms. 'Nevertheless—and he was well versed in the writings of the Fathers and other Catholic theologians—"inward worship" not only did not fail but was actually praised. 'He commented upon the then recently published *Sancta Sophia* by a Welsh Benedictine in which that monk had (quite rightly) praised various contemplative acts and states.

Barclay's thesis is of great interest in that it amounts to a grasp of what I may call anti-tradition. If Barclay were wrong, then Newman was splendidly right, a circumstance which occurred to me in my early twenties. Moreover, though I never then met any Catholics who wanted to return to the catacombs, it seemed most logical for Catholics, having accepted a theory the opposite of Barclay's, to intend to go forward, to progress in fact, by very gradually, no doubt, adding a little piece here and there to the total of Catholic divine liturgy. I then began to study the subject

a little more. In 1974, I had opportunity, when in hospital for the entire year, to read Barclay all over again; and I then saw as I had never seen before that Barclay was gravely wrong. What he saw as vestiges were rather like babies. In the year of the outbreak of the second world war I had come to a vague conclusion that he was wrong and that the Catholic Church had contrived to use tradition exactly as my Housemaster (not a Catholic) had suggested.

I Become a Catholic

By the grace of God I became a Catholic when in the English army. For what it is worth—and this is a present to my several Catholic opponents — I had about half an hour's instruction (by a Welsh Catholic priest *mirabile dictu*) before I was baptised in the Church of the English Martyrs near Wakefield in Yorkshire. (I relish the fact that the Church was dedicated to the English martyrs.) I was told to get my more detailed instruction later on, as I was "in action" busily tackling unexploded bombs here and there. When I was sent to the War Office, I joined Frank Sheed's Catholic Evidence Guild, and went to the instruction meetings by Westminster Cathedral.

After the second world war the Catholic Church thrived. The statistics are all for us to read and grasp. In my land more and more became Catholics, significantly, several academic Welsh-speaking Nationalists who perhaps could not get out of their academic heads the fact that Henry VIII was the man who destroyed the last vestiges of Welsh independence and the man who destroyed the monasteries; and one cannot understand Welsh Catholicism until then without understanding the powerful influence of the Welsh monks, chiefly the Cistercians, who had no less than fifteen houses in Wales and who were the friends of the princes and the bards. So powerful were they that the crime of perjury came under their jurisdiction rather than that of the State.

But enter something near a paradox. Several of such converts were in a certain sense "oecumenists". That is to say, they were well aware that Christianity after the Change of Religion had to be considered in Wales with respect to the extraordinary hold which the radical-Protestants had

upon a people who hated the Church of the Landlords (the Established Church). English law demnaded in 1536 that "extirpation" (*sic*) of Welsh; but these chapel folk conserved it. To be a Catholic in Wales is not quite the same as being a Welsh Catholic; that is, belonging to the tradition of Welsh culture which was Catholic and which came under the aegis chiefly of the chapel. So a prominent convert, the chaired bard, Saunders Lewis, wrote the definitive work on Pantycelyn, and another convert, Dr. Ballard Thomas, wrote a remarkable radio feature on Ann Griffiths, the Welsh mystic and Calvinist who, in the script, has a dialogue in heaven with St. Teresa of Avila. Nevertheless, we never thought of going back. Y Clych Catholig, the society under episcopal patronage concerned with the conversion or rather reconciliation of the Welsh to *Yr Hen Gred* (the Old Faith), has used the excellent work of non-Catholic Welsh Christians to show the Welsh what the Catholic basis was, and a Welsh Catholic basis at that.

All Goes Well in the Fifties

Now in the fifties all went very well for Welsh Catholics like me. We were in a certain sense "oecumenical" before oecumenism became a fashion or fad. And, somehow, we began to depart from oecumenism when it did become a fashion or a fad. The reason is that what we meant was very different from what the new oecumenists meant. We had known what we were doing when we went into the Citadel. We respected Bethania, Aion, Calfaria and Moriah; but we saw them at best as second best. It was true and is true that our friends are chiefly of the Welsh chapel and we remain socially apart from Macnamara's Band. We did see that a tradition of Welsh Catholicism could rightly in given circumstances, e.g. the eisteddfod or the gymanfa ganu*, take to itself the magnificent hymns and tunes of the Welsh chapel; and the ultra-conservative Archbishop of Cardiff, the late Dr. Mihangel McGrath, a man of Kilkenny who "turned himself into a Welshman",

* The National Eisteddfod of Wales is a yearly session (eistedd, to sit) of the bards, and is surrounded by a number of Welsh cultural activities for the week. A Gymanfa Ganu is a singing session of great Welsh hymns, the choir made up in the 4 voices of the entire audience—basses, tenors, contraltos and sopranos—placing themselves in groups.

was patron to the work of using what was best in a Welsh culture that had come under chapel auspices.

Doubts after Vatican II

But then came Vatican II. At first I was delighted with it. But doubts came, chiefly about the vernacular. Now for many a Welshman "vernacular" has a slightly vulgar sense; "common language" (Iaith cyffredin). Could perhaps, the language of the Latin Rite be rendered properly in even good Welsh? My mother-in-law was once at a "great house" where the butler announced: "Yr Arglwydd Tredegar" (the Lord Tredegar). She was shocked. Arglwydd means Lord; but for her it meant the Lord God.

Some years ago a rich Englishman built a bungalow in Llyn (99% Welsh in speech) and asked a local man the exact translation of "little house". "The exact translation"? "Yes, please". "Ty bach", answered the Welshman. So the Englishman put up the name of the bungalow: Ty bach. He could not understand why the Welsh who passed by laughed or smiled. At last he found out. Ty bach is used by us when we refer to the lavatory, often in rural or mining valleys built as a small hut outside the cottages. The proper word for a little house in the Englishman's sense is "bwthyn" (vide "booth"; an English "steal" from both Wales and Scotland). I was not surprised to find in one translation of the Agnus Dei, the word "tynnu" for "take away"; but "tynnu" has the sense of steal. It is put right now with "dwyn"; but the peril remains.

Treason: Material and Formal

Here one comes on "treason". There are two sorts, formal and material. A well-intentioned Catholic may feel that taking away what he thinks is a superfluous prayer may actually help. Perhaps many innocent Catholics may think in much the same way, and they are deluded by slick phrases of the day. They are material traitors, because they would be truly shocked were they to know that others have a special interest in such subtraction, the formal traitors. No doubt in wartime many well-intentioned people let fall

a small piece of information which they never suspect may be used as part of an espionage jig-saw.

The obvious example of both treasons is the translation of "pro multis" as "for all men". I have found out again and again that ordinary Catholics swiftly tell me: "Well, of course, Our Lord really meant 'all men'". But there are others who are deliberately aware of a grave change of meaning, well-knowing or in a position to know that our Lord meant "many"; and this has been shown again and again. Others wanted a shorter Mass. But lazy haste is the death of prayer. No doubt there are many Christians, even some Catholics, who in their desire to express charity will urge that Judas Iscariot did not really want to commit treason but rather to hurry up the coming of the Kingdom. "Thou shalt not put the Lord God to the test", is the apt answer. They would hope that Judas was a material rather than a formal traitor. Now the formal traitors in the Church have cashed in on the sentiment of many Catholics who fondly want the Mass to be such and such in the hope that it will be better understood, as if Catholics down the centuries were in gross darkness until Vatican II. These fall in without hesitation behind the formal traitors. Now one way of supposing the Mass can be better understood is what is called "cure by amputation". Because, as a priest wrote in a pamphlet I once had, some Catholics think there are two sacrifices in the Mass; the new form has made it easier to show there is but one sacrifice. That meant the excision of several offertory prayers.

But Masure in his *Christian Sacrifice* (ch. 7, "The Sacrifice of the Church in the Mass" and ch. 8, dealing with the Sacrifice of Christ in the Mass) shows that the Mass is rather like a palimpsest, so that the impetratory and imperfect prayers of the Church and her offering of bread and wine, which are an imperfect sacrifice, become a Sacrifice *de condigno* through transubstantiation; so that, in the sense understood at Trent, there is but one Sacrifice. But the one Sacrifice which is all-availing because it is of the Son cannot come about unless there is an imperfect sacrifice of the Church, which one sees underneath as in a palimpsest. I therefore wrote to this priest who glibly replied: "I did not write the pamphlet for layfolk who had read Masure".

A Series of Treasonable Acts

What in fact has happened in the post-conciliar years is a series of treasonable acts. Who are material traitors and who are formal ones is another matter which I leave to the Church which is indefectible. The point is that we now have treason which is called "progress". It was never a sound antithesis to pit tradition and progress against each other. But it is a sound comparison to pit tradition and treason against each other, the latter being a corruption of the former. Well has it been written that the worst is the corruption of the best. Meanwhile I contrive by the grace of God to remain in hope, though in no way behaving as, alas, many Catholics who realise all this behave—passive. Perhaps I am like the soldier in the front (in *Macaulay's Lays*) who cried "back" while those behind cried "forward". But let this be clearly understood. I do not cry "back" as progressives cry "back", e.g. to the primitive Church or the catacombs or the Lord's Supper which took place before the Resurrection, Ascension and Pentecost. I cry "back" only to the point of a false turning in the sixties. Since Vatican II was, as its ardent supporters claim, sheerly pastoral, a pastoral purpose is certainly served by tracing the errant path taken by the Latin Part of the Church. Thank God Vatican II demanded that not one of the five oriental rites should be impaired in any way.

By way of a concluding note, the Holy Father — in an audience with the Welsh Bishops in September, 1976 — applauded the advent of Welsh in the divine liturgy — "a noble and ancient language". But the Welsh Bishops did not tell him that several prominent Welsh-speaking Catholics — such as the late T. Charles-Edwards and Cathrin Daniel—were members of the Latin Mass Society, as is Saunders Lewis, a chaired bard and widely regarded as Wales' greatest son now living. Nor did they mention that our proto-martyr, St. Rhisiart Gwyn, ridiculed the vernacular in his "carolau". The great Welsh medieval bards like Tudor Aled would have been shocked had Welsh, even the poetic Welsh of an arcanum, been used in the Mass.

Skilfully as ever, Archbishop Dwyer shows us the early British monk, Pelagius, as one of the founding fathers of contemporary evolutionism and the general drift in the Church today away from the supernatural. Acknowledgements to "Twin Circle".

Pelagius is Alive and Well

ARCHBISHOP ROBERT J. DWYER

OUR vagrant eye fell, the other day, on a phrase which startled us out of our usual state of intellectual somnolence. There on the page before us, in print too bold to be ignored, we read the statement "sexuality is holy". And this, mind you, not in some publication sponsored by Mr. Hugh Hefner or the editors of the *Becoming a Person* series, but in a document bearing all the marks of Catholic officialdom, *nihil obstat*, *imprimatur*, and *cum permissu superiorum*.

Not that we had any business being surprised; amusing little heresies have a way of proliferating of late in books and journals with all the hallmarks of Catholic orthodoxy. It is enough to make the late Msgr. Arthur J. Scanlan, who for years and years served as censor librorum for the Archdiocese of New York, where most of the books were published, turn in his grave.

Sexuality, of course, is not holy. Macaulay's veriest schoolboy could tell you that, or could at least until the new theologians had finished brainwashing him. Sexuality is a natural function, neither holy nor evil in itself. One might with equal justice say that breathing is holy, or eating cornflakes for breakfast is holy (though there could well be some convulsive disagreement on the latter point). Sexuality is a good; it was implanted in our nature by God for specific purposes, just as he endowed the human race

h the gifts of intellect and free will. There is nothing
ly about these gifts; in themselves they are neutral. Sex-
lity may be made an instrument of God's grace, as when
s used in conformity with His divine will, or it may also
an instrument of sin, when it is abused in defiance of
at will.

vious

This ought to be as obvious, theologically, as ABC. And
it is symptomatic of the malaise of theology today, its
ift decline from sound reasoning, its rapid flight from
id principles, that so far from being thoroughly under-
od by all who teach in the name of the Church, it is
mpletely misapprehended by far too many.

It is, furthermore, an indication of how far the old heresy
Pelagianism has bitten into the minds of many of our
ntemporaries who aspire to practice the discipline, for
that they might be hard put to make the identification.
r Pelagius, that British monk of the late 4th, early 5th
turies, about whom so little is known personally, was
man who, for the first time in the Christian experience,
mulated the doctrine of man's natural and inherent
fectibility. He taught, both at Rome and in Jerusalem,
ere he later took up residence (for a monk he seems to
ve been of a markedly peripatetic variety), that the sin
our first parents, far from inflicting a grave wound on
r nature, left it relatively unscathed, and that, with a little
courage, so to say, from God, man could work out
own salvation.

Pelagius, subtly yet unmistakably, reduced Original Sin
the vanishing point and this practically eliminated the
cessity of Christ's redemption. Its bones laid bare, its
al incompatibility with Catholic doctrine was patent.
t there was much that was appealing in his heresy. It
ed in with the reviving rationalism of many of the eman-
ated Christians, now that the persecutions were over and
Empire had officially embraced the Catholic faith. It
o attracted as a reaction to the basic pessimism of
nicheism, that other perennial heresy of the early (and
er) Church, with its theory of the two eternal principles,
od and Evil, and the well-nigh total subjugation of

matter, the world and the flesh, to Evil, whether god or devil.

In contrast, Pelagianism proclaimed a gospel of optimism; with just a little exertion, and with an occasional push on the back by God, man could win his own way to heaven and enter the Everlasting Portals to the sound of trumpets with angelic plaudits ringing in his ears.

Achievement

The tremendous achievement of St. Augustine is that he fought both these heresies, or these heretical tendencies within the Church, with all the might of his towering intellect, and with all the charity of his comprehending heart. He saved Catholic theology from losing its balance, one way or the other.

Twelve hundred years later the Jansenists, with their insidious revival of Manicheism, would claim Augustine as the inspiration of their pessimism, their doctrine of man's total depravity, but they did this only by twisting his meaning out of recognition. The Bishop of Hippo had few illusions about human nature; he tended, perhaps to emphasize, even to exaggerate, man's sinfulness; yet never did he lose sight of free will and the power of God's grace.

Nor did he, in his long controversy with Pelagius, or more properly with Caelestius, Pelagius's disciple who settled in Carthage and exercised wide influence among unwary churchmen, ever succumb to spiritual pessimism.

For Pelagius, inasmuch as man, fresh from the hand of God, is innately good, and grace, being only the knowledge man has of Christ, is therefore only an auxiliary in the process of salvation, sexuality could very well be holy since all creation is holy. When you erase the line between what is natural and what is supernatural, then natural goodness and holiness become interchangeable terms. The more precisely, they lose their meaning altogether. It is this very failure to hold to this distinction which lies at the root of so much of the theological confusion of our day.

We have made the point many times over that Pelagianism was by no means scotched, even by St. Augustine's drubbing and its formal condemnation by Popes Innocent

and Zozyimus. Far from being finished (*Causa finita est!*), the Saint somewhat prematurely preached at the Synod of Carthage, Pelagianism would have many resurrections in the course of time. It came to full bloom in the 18th century in the beguiling rhetoric of Jean-Jacques Rousseau.

Rousseau, indeed, is Pelagius divested of Christianity; the wholly natural man who, if left to his own innately good instincts, will achieve the goal of perfection. All that hinders are the fetters imposed by the dead hand of tradition, religious superstition, and the tyranny of the establishment. Loosed from these, and following the upward path of evolution, man will gradually reach the summit.

How powerfully Rousseau influenced the course of Western thought during the two centuries since his death in 1778 is written large in the wholesale acceptance of evolutionism, which, by the end of the 19th century, had established itself as the official dogma of the schools. At the risk of boring the reader, it must be insisted that evolutionism is to be sharply differentiated from the scholarly scientific investigation of those mutations which have occurred in natural phenomena, and for which a considerable body of evidence exists. Evolutionism has nothing to do with science; it has everything to do with pure imagination.

It jumps to the wholly unwarranted conclusion that change is all, that change is always and inevitably upward, and that man is in the van of the procession. He, not God, is the true master of his destiny. There before him is the Omega Point where he will become God himself.

Or, as Pere Teilhard de Chardin expressed it, adding a little Christian flavour to the heady brew, he will become immersed in the Cosmic Christ.

So Pelagius lives again. Watch for him in the next theological treatise or article you read; the chances are you will meet him on page one, smiling and debonnaire as ever.

In this second article, Dr. Graber considers a universal phenomenon not only of the contemporary world, but of the post-conciliar Church—the manifest lack of reverence.

Five Wounds of Holy Church

2: THE DWINDLING OF REVERENCE*

DR. RUDOLF GRABER, BISHOP OF REGENSBURG

LAST year the Austrian bishops published a statement criticizing the lack of reverence at receiving Holy Communion. This points to the second wound in the Church today, the general decrease in reverence and respect. Let us begin by way of introduction with the words of the poetess Gertrude von Le Fort, which run approximately as follows: "One can manage without theory, one can almost manage without taste, but one can never manage without unbounded reverence".

This Irreverent Age

It is a bitter fact that we live in an irreverent age with a lack of respect for the world above us, for ourselves and for what is beneath us. How greatly did St. Francis of Assisi, on the 750th anniversary of whose death we celebrated last year, respect and revere the whole of creation! He called the earth his sister, was bound in brotherly love to animals and plants, and praised the water as humble and chaste. What would he say today to the pollution of the environment, which it is now intended to halt at the last minute by means of state legislation? It is no wonder that the sense of respect is in process of disappearing in the human sphere, too. The mystery of life is cynically unveiled

* The German word *Ehrfurcht* used throughout this section by the Author covers the three concepts of 'respect', 'reverence' and 'awe', so that the translation is less homogeneous than the original.

hority has to a certain extent had its day; neither nascent nor ageing life is considered to be of value; character assassination is practically the order of the day. People have no respect for themselves, they throw themselves away: sex and pornography are triumphant, the suicide figures are on the increase. For many, the commandments of the second tablet of the law have been abolished since the first tablet with God's commandments has been washed. Goethe once said, "The people treat the divine name as if the incomprehensible, utterly inconceivable Supreme Being were not much more than one of them". Let us ask ourselves; Do we revere God? Last time we spoke of the dwindling of the spirit of prayer. Is it not perhaps because we lack reverence that our prayers are so poor and inadequate, so cold and frosty? If we had the necessary reverence, we should not *babble* them off like the heathens Christ reproaches (Mt. 6, 7). Now all this has happened before as well, but today the lack of reverence has assumed proportions which can hardly be surpassed. One only needs look at a divine service nowadays: how many people omit genuflection before the Tabernacle, at the Consecration of the Holy Mass and at the Eucharistic Blessing!¹ Today biblical piety is propagated, which is right and proper; but do we not read in the Epistle to the Philippians (2, 9f), "... God also hath exalted him and hath given him a name which is above all names: That in the name of Jesus *every knee should bow*, of those that are in heaven, on earth, and under the earth"? Let it not be said that these are simply externals: man is a unit and what he does outwardly manifests his inner attitude. What should one say of certain musicals, stage-plays and so-called poetical works which tag the tenderest mysteries of Christianity through the mud and shatter and destroy all reverence? And does it not also fall into this category when people do as they wish with God's word in the Holy Scriptures, coining new expressions simply in order to fall in with the fashion of the times. One can also say without exaggeration that it is irreverent to brush aside tradition for no reason whatsoever other than to cater for the supposed need for novelty. For our Holy Father tradition means "a living deep-reaching root which stretches down to the well-spring of its historical and divine creation . . . and which passes this possession

on to subsequent generations for an ever-newly-breaking spring²⁹". For tradition understood in this way respect is due. In the Foundation, i.e. the basic introduction to his *Spiritual Exercise*, St. Ignatius says, "Man is created that he might praise the Lord our God, show him reverence and serve him, that he might thus save his soul". Let us just consider what this means. Man is not created in order to earn as much as possible and lead a comfortable life, but to serve God with reverence. It is in the light of this that we can understand the judgements, which might at first surprise us, passed on respect by poets and thinkers. Shakespeare, for example, called respect the axis upon which the history of the world revolves and the great Würzburg theologian Herman Schell said, "The most precious thing on earth is respect, for it is the heart of love". This is where in the last analysis the solution to the problem of love between the sexes lies: mutual respect automatically rules out all that is sensual and coarse, cynical and sinful. Wilhelm von Humboldt was therefore quite correct in his judgement: "Of highest rank is the morally lovely character shaped through reverence for what is holy, a noble loathing for all that is impure, indelicate and unmannerly, and through a deep-felt love for what is wholly good and true".

The Achievement of Reverence

But how can we achieve such an attitude of reverence? Here, too, prayer for this kind of reverence certainly ranks foremost. Instead of asking for so many other things we ought to accustom ourselves to asking also—and precisely—for such spiritual gifts just as the Church does when she calls us to pray: "Holy God, grant that we at all times fear (i.e. name with reverence) and love your name. For you withdraw your fatherly hand from none that is firmly rooted in your love³⁰". Admittedly, the pre-requisite for this, too, is something that we have likewise unfortunately lost: we no longer endeavour to grasp what God is. Let us here simply refer to the highly poetical depiction of God in the prophet Habakkuk, who says of God: "He beheld and melted the nations: and the ancient mountains were crushed to pieces. The hills of the world were bowed down

the journeys of his eternity" (3, 6). Here one senses the overpowering might of the divine, which also prostrates us human beings and leads us to the admission, as once expressed by Abraham: "Seeing I have once begun, I will ask to my Lord, whereas I am dust and ashes" (Gen. 18,

This is more than normal fear, this is a holy shudder before the overpowering might of the divine majesty. Peter felt this, too, when he, overwhelmed by the rich thought of fishes, cried out: "Depart from me, for I am a sinful man, O Lord" (Lk. 5, 8).

Love of God Brings Us Closer to Him

Now the strange thing is that this shuddering before God's greatness is at the same time linked with a feeling of moving towards God as well. This shuddering on the one hand and the feeling of joy brought by moving towards God on the other have been called "the strangest and most remarkable occurrence in the history of religion". Unfortunately, we have almost completely lost any sense of appreciation for such experiences. We live in an age in which everything is supposed to be grasped rationally, intellectually, in which God is a cipher handled at best in exactly the same way as in data-processing. This is the reason for the disappearance of a sense of mystery and also of appreciation of that which is hidden. This is one of the most disquieting aspects since genuine, true and sincere religion is very closely bound up with mystery. Mystery is far from being an evasion and a renunciation of thinking; it is rather the humble bowing of our intellect before the ineffable and incomprehensible, and the strange thing is that today, precisely, the natural sciences are on their way towards the concept of mystery and their exponents are discovering reverence. We therefore welcome the fact that in the "*General Examination of Conscience*" contained in the new *Gotteslob* one question under the heading of penance and confession runs: "Am I reverent towards God? Or do I use his name thoughtlessly"?

Characteristic Texts and Actions

It would be a rewarding task to pick out in the celebration of the Eucharist all those texts and actions which direct

us towards reverence, above all the prayer which prepares us for the coming of the Lord, the triple "sanctus" of the seraphim, who cry one to another, "Holy, Holy, Holy, Lord God of hosts, all the earth is full of his glory" (Is. 6, 3). The prophet is so overwhelmed by this vision that he believes himself to be near to death; so strongly does God's appearance seize him. And this Old Testament text is expanded in the Apocalypse of St. John, in which the twenty-four ancients hear the trisagion of the seraphim: "Holy. Holy. Holy, Lord God Almighty, who was and who is and who is to come". They fall down in awe before him that sits on the throne and adore him that lives for ever (Apoc. 4, 8f). Something of this attitude of reverence ought to pervade our whole lives "until you come in glory".

NOTES

1. cf. Ferdinand Holbock, *Der ganze Mensch vor Gott*, Veritas-Verlag, Vienna Linz, Passau 1974, pp. 6-33.
2. Address of 23rd December, 1974. The German source is Pope Paul VI *Wort und Weisung im Jahr 1974*, Vatican City, 1975, p. 417.
3. Collect of the 12th Sunday of the Year
4. Rudolf Otto, *Das Heilige*, Bratislava 1922, p. 39.

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We reproduce here the first part of a speech given by Father Paul Crane at an open meeting in Caxton Hall, London on November 29th, 1977 under the auspices of Pro Fide. Under the general title of "Pro Fide : After Seven Years : What Next ?", Father Crane suggests in this first part of his address positive lines of action in defence of the Faith which he thinks should be adopted as soon as possible.

Current Comment

THE WAY AHEAD : 1

THE EDITOR

FORGIVE me, please, if I begin by stating the obvious. It is that we are still here. The reason why we are is twofold. There is a good side to our presence here in this hall this evening and there is a bad. I propose to begin with the bad.

The Bad Side of Being Here

We are here because the Church is still in trouble; still confused and still hesitant to speak with authority approximately fifteen years after the solemn and splendid opening of the Second Vatican Council. That Council, according to Pope John XXIII, was to let a breath of fresh air into a somewhat stuffy ecclesiastical structure. In the event, what we got was not a breath of fresh air, but the gale of the world which has almost swept us away. The wreckage of its whirling passage through our midst lies all about us. We have not yet picked it up. One reason is the need to use what strength we have to withstand its still continuing blasts. If I may change the metaphor—the Church is still subject to neo-Modernist inroads. In a way, they are made the more easily now; if only for the fact that the resistance of too many priests and laymen of the contemporary generation has been weakened through neo-modernist and humanist teaching in seminary and school. In this way the

pace of neo-modernist corrosion is cumulative. Its appetite grows by what it feeds on. Again, because so many who man the commissions and committees responsible for the promotion of what is thought of as renewal are themselves modernist and humanist in outlook, their reaction, when failure attends their ill-judged efforts at *aggiornamento* is not to return to square one and pause for prayer and reflection, but to push on regardless and with the thought that all will come right in the end. I would have thought this kind of suggestion unsound, if the road we were on was leading to a precipice. But, of course, if you are walking with your eyes closed, you will not be able to see the precipice. (There is that phrase in the Gospels about the blind leading the blind). If you walk on, then, you will probably fall over it. Amongst those pressing on in the Church today with their eyes closed to reality—which means to the truth—I would place those whose faith, where renewal is concerned, is still in structures, committees, commissions and experts, but not basically in prayer and the word of God: yet, “Unless the Lord build the house, they labour in vain who build it”.

Now I do not see Our Lord's hand strongly in evidence in the new ecumenism, which would find unity apparently in watered-down doctrine and not in the firm, yet considerate upholding of truth. I do not see it in the new horizontalism, which ends up only too often in a very old humanism, which would have us love our fellow-men not because of God, but by way of substitute for Him. Neither do I see it in the new post-conciliar permissiveness, which would diminish doctrinal and moral teaching with the aim of drawing the young, particularly, to the Church (which is, of course, to insult them) and which would give the social primacy over the spiritual as the Church's main objective and as distinct from viewing it and working at it in its all-important yet ancillary context. In fact, what the contemporary permissiveness within the Church holds out to men in a vain effort to attract them is no more and no less than Christianity without the Cross, which is the Church stripped of its essence, which is not the Church.

The Good Side

This is the bad side of our being here as I see it. I have said little, but I think it is enough. Let us look now at the

good side of our being here. It is obvious enough. We are here because we *recognise* that the Church is in trouble, *love* it most deeply and *want above all* to help extricate it from the trouble that besets it. Were this not the case we would not be here. Moreover, it is we the *laity* who are here, despite what appears to us as the lack of a lead from bishops, clergy and religious to whom in former times we looked for that call that would summon us to the defence of the Church we loved when it was under attack. The call has not come. We expected it when things started to go wrong, as we had every right to. We waited for it, but it never came. The disappointment that ensued was as great as the bewilderment. For some it was too much. They packed in the practice of their Faith. Others let the whole thing roll over them, put their heads down, went through the motions of Catholic practice and asked no questions. They opted out. There were and still are a lot like that. They may well be the majority. I am not blaming them. But a good many more than a mere minority of lay Catholic men and women remained instinctively and actively dissatisfied with the turn of events and, what is more, determined to do something about it. The trouble was and still is that they did not know quite what to do. Nevertheless, they tried to do something and the something took the form as a rule of laying complaints. Their dissatisfaction increased when their legitimate complaints went unheard, as it appeared, by ecclesiastical authority; still more when they were given the impression that, by complaining at all, they were adopting the role of trouble-makers within the Church. Too often they found themselves classed as dissidents, without the fold of what was thought of as the new, post-conciliar Church. Totally unused to this, many were hurt beyond measure by what appeared to them as their wanton exclusion from the Church. Nevertheless they persisted. And their persistence grew as the progressive and secularizing thrust bit more deeply into the vitals of the Church they loved. They grew angry, in particular, with those who appeared, through perverse religious and moral teaching, as robbing their children of their Faith.

I see you in this hall tonight as amongst that number. More determined than ever, despite what you have been

through, to offer renewed resistance to those — whether their intentions be good or bad — whose efforts add up to an attempted destruction of the Faith. Without hate or bitterness in your hearts, but with righteous anger, you are determined that there shall be no more. I congratulate you on this determination. I know it is genuine. I think it magnificent. I share it with you. At this point and in this connection I have several things to say.

Resistance Increasing

In the first place and quite irrespective of the size of this audience here tonight, the number of those who think as we do is widespread and increasing. And I think this is true not only of this country but of others as well. Realizing now and with sadness that they cannot look as yet and with confidence to ecclesiastical authority to uphold the Faith and give them firm guidance at this appallingly difficult time, men and women in the Church who think as we do are beginning to come together so set its truths more firmly in their minds and hearts and to assume the responsibility of passing it on to others; above all, to their children. In so doing, let me assure you, they are acting with complete correctness. In a short article which some of you may have seen in the November issue of *Christian Order* I have argued that Catholics as human beings have a natural right to have communicated to them the truth of their Faith. In default of this being done as it should be by designated teaching authority, layfolk are only doing their duty when they step in to assume this grave responsibility. Once again, I congratulate those of them who are doing so, often at great cost to themselves.

Need to Know Your Faith

In the second place—and where the general question of mounting resistance to progressive pressure is concerned—let me try and set out what is required, firstly in the *medium or longer-term* and, then, in the *short*. Let me begin with the medium-term requirements, as I see it. What we are up against today in the Church is neo-Modernism, which may be defined for our purposes tonight as the endeavour to accommodate Catholic doctrinal

and moral teaching to suit the spirit of the contemporary world and with a view to the acceptance of the Catholic Church by that world. Let me add that this endeavour is made particularly manifest in the current teaching by the progressive theological and catechetical establishments in the Church today concerning Original Sin in general, the Redemption, the Divinity of Christ, Transubstantiation, the Mass, the Mother of God, the Meaning and Mission of the Church. One thing is essential for any Catholic lay man or woman who wants to meet this neo-Modernist attack. He must have a clear understanding of the truths of his Faith and that understanding must be sustained by Grace and by prayer. "For them", said St. Paul, "I sanctify myself". It must be the same here. One such Catholic alone or supported by a small like-minded group can withstand the progressive attack in, say, the master's common-room of a Catholic school, a parish council, a place of work. Moreover and most vitally, thus self-instructed he can pass the Faith on to his children. Let me, then, put this question to you. How many of you are prepared—even though the sacrifice be great—to undertake this work of self-instruction in the Faith and to work at it until you are in a position in your own sphere of life to withstand progressive corrosion and to overcome it. In this context, I have one piece of news for you. If you set about this task intelligently and devotedly, you will reach your goal very much more quickly than you are inclined now to believe. The small group, then—as sketched out above—is essential. Will Pro Fide do its utmost to promote it?

An Adult Training Centre

There are two other needs that should be fulfilled in order to meet successfully the long-term requirement, which is for a clear lay understanding of the truths of the Faith. The *first* is for an adult training centre designed to give selected groups of young adults of every class not only a true knowledge of the Faith and of the neo-modernist and secularist forces ranged against it from within the Church, but also and primarily to provide for these same young adults the kind of deepening of their Faith that can only come through a real, as distinct from an academic under-

standing of what it means to share life with Christ. I would like to develop both these points, but this is not the occasion for it, neither do I think a public speech is the appropriate medium. Let me add that it would be quite wrong to think of the kind of training centre I have in mind in terms of elaborate buildings and equipment and a large staff. I do not see that these should ever be necessary. Neither need short residential courses be an initial requirement. Neither need short residential courses be an initial requirement. A night-school-plus-full-week-end-arrangement would do very well for a start. The essential thing is that a start should be made. I commend this notion to Pro Fide. I think it deserves serious consideration.

A Sound Seminary

The second need is for a seminary where the priests of tomorrow could be given in broader compass and, at the same time, more deeply and, obviously, at greater length, what I have just recommended for selected young laymen. In fact, I do not see why, ideally, the two should not be combined, with part of the seminary's time — say three months — devoted to a course which has prospective priests *and* laymen as its audience. A great deal was given in the pre-Vatican II seminary. Let there be no mistake about that. Above all, sound doctrine was taught with regard to Faith and Morals, as distinct from the theological speculation which is, too often, a substitute for both today. But there was a lot that was missed and there were misconceptions planted without malice certainly, but tragically, and their effect was to diminish the efficacy of the priest's work amongst the Faithful after his ordination. Again, this is no time to detail these misconceptions and, once more, I am not sure that a public platform is the place to do it. Let the point remain. The requirements are clear. Tomorrow's priests must be men dedicated to the truth, deep in prayer and, because they are, able to give themselves with love to those about them, especially the young and the poor. Priests do not appear to me to be trained for this now. As it appears to me, the somewhat experimental and empty bustle of the post-conciliar seminary is not the place where true formation can be imparted and, above all, a man enabled to take Christ to himself and love others, thereby,

because of Him. Talk of aid to the Third World and updating our own is no substitute, in no way able to meet the overriding need outlined above; in no way at all. A hindrance rather than a help. Again, I can only commend this notion of mine to Pro Fide members. The need appears to me to be urgent, if only for the fact that if things continue as they are, the priests of tomorrow will emerge from their training without any real and effective knowledge of their Faith. What, then, is to become of the Faithful committed to their care; what of the Church in this country which is composed of priests and Faithful? I do not see that we have very much time to lose.

I must now turn, in this matter of mounting resistance against progressive pressure, to the measures we should employ in the shorter term; i.e. in the immediate future, which is really now. I would suggest the following in the light of the experience I have managed to gain during the past few years. I would set them out as follows:

Letters to Bishops and Others

a . . Letters to Bishops that are firm, respectful and factual in that they quote chapter and verse, rightly insistent and free from hysteria, taken up not with minor points, but with major issues such as the religious instruction of your children, the infliction of home-made, do-it-yourself liturgies on long-suffering congregations and the presentation from time to time to these same congregations of the kind of *fait accompli* that wounds sensibilities deeply, whilst allowing of no representation. It is essential that letters should be written in rightful protest against this kind of behaviour, which has come in the past from some priests and religious. It is also essential that further letters should be written if no answer is received or all that is received is an acknowledgement. I know that Bishops are busy. I know that they receive many letters. I also know that it is their duty to uphold the Faith of those in their diocese. In pointing out manifest abuse and in persisting to do so at no matter what cost you are being neither disloyal nor divisive. You are extending your loyal co-operation and support to those whom God has given you as shepherds. They should thank you for your concern. If they do not, you should persist all the same because, in the last analysis,

your loyalty is not to your bishop's person, but to him as an upholder of God's truth, which has been given into his care.

And your letters should go too to the Catholic Press and they should continue to go even though progressive and liberal editors, in contradiction of the liberalism they profess, show themselves so very often so unwilling to publish them. And the same applies to those who staff the commissions, the information offices and the committees in charge of communications media. With these, it appears, we shall be saddled for a long time to come. The minor bureaucracy which has been set up over the post-conciliar Church in the name of democracy is, I would suggest, unrepresentative and out of touch with the great majority of Catholics in this country. Its members would appear to be unaware of this elementary fact; the victims, in consequence, of their own preconceived notions; liable, therefore, to fall for the temptation which bests all dictatorial machines. By this I mean that they tend to listen only to those who tell them what they want to know. As a result, they soon find themselves in the familiar position of knowing more and more about less and less (a sound definition of an expert); members of the new jet set within the Catholic Church, flitting—or flying, rather—from conference to conference, they can be said with certainty to be totally out of touch with those whose interests they affect to represent. Totally unacquainted with our true needs, totally taken up with their own ideas, their sway over the rest of us becomes in the end what it is increasingly today—totalitarian. A nasty word which I am forced to apply already to the actions of some of them. The corporativism that is creeping over Britain's socio-economic life at the moment and at the expense of the individual citizen, is being matched most tragically by a parallel development within what is called the post-conciliar Church. I consider this a sinister development in that it means the submission of true individual interest to that of the group; or, as it is currently called, the community. Forgive, please, this slight deviation, but I think it right to make it. I resent the tyranny of the so-called experts which has been set over us in the post-conciliar years. It is time that we did more than set our faces against it. It needs to be destroyed. Let us begin by

ying it, wearing it down at every point with a view to
ng it not merely out of our own hair, but out of the
rch's life. I would commend to Pro Fide the establish-
t of a watch-dog group at national level and with this
in view. I would commend also the establishment of
l groups working at parish and diocesan level.

... The second line of short-term measures may be
ded conveniently and effectively into ...i... *protest*
ant certain trends in doctrine and practice within the
rch today, especially those that affect closely ourselves
our children and ...ii. *positive suggestions* to your
for example, and parish council for the reintroduction
ound doctrinal teaching and forms of religious prac-
and devotion hastily abandoned in the first euphoria of
post-conciliar years. Let me take these in order :

Test Against

...i... Protest Against :

a... The substitution of humanism for the Catholic
h in parish and other local Catholic schools. By this I
n quite simply the substitution of the love of mankind
its own sake for the love of all men for God's sake;
e simply, the love of men not because of God, but
ad of Him as the true and primary object of the
holic Faith. I am not concerned with the motives of
e who propagate this new and bogus anti-Faith. What
n concerned with is that it is propagated and far more
ely, perhaps, than many of us here realise. What I have
ind was summed up perfectly by a small girl of twelve
Catholic school in America in answer to a question
to her by a religious examiner. "Who is God?", he
d. The answer came back at once. "God is other
ole". Men, not because of God, but instead of God.
is the humanist heresy that is corroding the contem-
ry Church. Know it for what it is. Then stamp on it
kill it. Nothing less.

b... So-called sexual education in the upper forms
ome Catholic schools which takes the form of instruc-
in the mechanics of sex by way of substitute for a
erful and positive and delicate presentation of the true
ity and meaning of chastity and married love. The

present trend, which follows that in state schools today, pernicious and we should be strongly on our guard against it.

c . . Liturgical aberration—by which I do *not* mean the New Mass, but the steady conversion of the New Mass into no more than a theme on which individual variations are played. These range from a merely human celebration to a memorial of the Last Supper and then, as it should be, to Supreme Sacrifice with or without—but too often without—the reverence that should attend it. And that is, of course, more which I have neither space to detail here; nor inclination, for you know of it already.

d . . Clerical vandalism which is, of course, closely allied to liturgical aberration and which takes the form too often of the disruption of the interior of churches in the name of the people who are, as a rule, shocked and horrified by the carnage sprung on them overnight in what is called “the spirit of Vatican II”; and to which the contemporary disruption of church interiors is as alien as the monstrosities turned out by the old Picasso to the low work of his younger days.

e . . Democratic Centralism — by which one means the ruthless imposition on the many in the Church of the plans of a powerfully placed progressive few, always in the name of the Second Vatican Council. Clearly, that is whom we have to aim at here are the agents of this position in the shape of the experts (already defined) and animators, making use of in-service training and so-called “specialized” retreats for clergy and religious, group sensitivity-training and cursillos for the laity, pentecostalism both.

Positively Call for

. . ii . . Positively call for:

a . . The saying of Mass with reverence by priest and the hearing of Mass with reverence by the congregation. I need not go into this for you know what I mean.

b . . The restoration of the genuflection and the expression of chat in church. Church is a place where we go to pray, to be quiet with Our Lord and His Mother; and

to be present when the priest offers supreme sacrifice to God. I cannot see that these objectives are helped when it is done in a room with chat, when it is turned into a concert hall or a stage for horticultural or flower shows.

c . . . The restoration of Rosary and Benediction and regular hours for Confessions. Too often in these matters both clergy and religious have been at fault, abandoning well-trying devotions "in the spirit of Vatican II"; not infrequently, I suspect, in the interest of their own convenience.

d . . . The restoration of Corpus Christi Processions, May and October devotions, the Nine First Fridays and other aspects of devotion to the Sacred Heart which have been taken from us also in the name of Vatican II. One might simply ask, Why? The sooner these and other well-loved practices are brought back the better for us all and for the Church.

e . . . Lastly—out of a somewhat random selection to which you can add much else—the unremitting insistence that sound and true religious instruction shall be given to Catholic students in Catholic schools and adult education institutes and to those studying for the priesthood in seminaries. This point must be pressed without ceasing until it is driven home. It is of vital importance. Ten years more of the present confusion and we shall have a Church in this country without roots in its dogmatic and moral past.

It is unnecessary for me to say that the blend of protest and positive suggestion outlined above must be ordered, organized and orderly where its presentation is concerned. There must be no letting up. Above all, it must be made in a spirit of total loyalty to God's truth, and, therefore, to the Catholic Church, which contains God's truth within it, and, therefore, to His Vicar on earth, Our Holy Father, Pope Paul, whose duty it is, as head of God's Church, to uphold God's truth and to defend it.

(To be concluded)

With Mother to Lourdes

FRANK RICKARDS

WHEN mother and I drove to Lourdes she insisted upon being immersed in the waters. She had suffered from chronic bronchitis since childhood—the result of severe and prolonged attack of whooping cough—and, in later years, after the birth of her eight children, this was complicated by blood pressure and heart strain. I said:

‘It’s folly. Neither God nor His Blessed Mother nor any one else in Heaven or earth would expect you to do it!’

She pointed to a girl, paralysed from the waist, being wheeled into the cubicle and gave me a look which I recognised instantly from my childhood as meaning “There is more to be said”. Coughing and breathing heavily with her poor shoulders heaving she joined the pilgrims waiting for immersion in the icy waters of the Gave. I was sick with anxiety and wondered how I would ever get her home. When she developed pneumonia (which seemed a certain bet) and when we got back to the hotel I begged her to go up for a hot bath and have her dinner brought up to her in bed. She said:

“I am going to the Stations and then to the Procession of the Blessed Sacrament.”

“You will never get up the hill to do the Stations. You will be down at the Third. You haven’t got the breath. Mother, be SENSIBLE!”

She touched me on the cheek and said:

“I shall do exactly as I intend . . . and anyway it was you who lay down and kissed the ground before the Grotto.”

On our tour back from Lourdes mother and I motorised across France to La Rochelle to see our cousins Magdaleine and Nanette. They were both doing well at their crafts. Magdaleine was a painter with her own gallery in the port and the other making tapestries. The only clear remembrance I have of their home in La Rochelle was an orangery so full of palms and potted plants that the sunlight could only reach the white

d floor in a small dapple of gold like scattered sovereigns.

Mother bought well over one hundred pounds worth of tapestries from Nanette, which she later made into cushions for the lounges of our hotel in Blackpool. They still grace these rooms.

I was worried about not declaring this contraband (as well as half a dozen luminous water-colours of Magdalene) but mother said she had no intention whatever of throwing good money away, and on the morning before we boarded the Calais to Dover ferry she spent an inventive hour hiding tapestries and paintings in rugs, under seats, in picnic baskets, road maps and a dozen more places in the car I could never have thought of. When the customs official came to the car I was sweating with apprehension. We were then all-clear, helped, I have little doubt, by mother's look of irreproachable innocence; and no sooner had the official moved away than she took her rosary beads from her bag and said: "In thanksgiving we shall now recite the Joyful Mysteries of the Most Holy Rosary!"

RECOMMENDED CASSETTES AND RECORDS

Benediction at Tyburn : Record : £3 (\$6); Cassette : £3.25 (\$6.50) post free.

Mass at Downham Market : Record : £2.60 (\$5.50); Cassette : £2.85 (\$5.75) post free.

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These records or cassettes are available from COIMBRA RECORDINGS, Highbury Studios, Swan Yard, London N15 1SD.

In this Lenten Pastoral, the Bishop of Sandhurst, Australia reminds us of the reality of sin and its consequences in our lives. He reminds us, too, of God's mercy, as the basis of our Christian hope.

The Reality of Sin

MOST REVEREND BERNARD STEWART

IT is only a few weeks since we celebrated God's vincible entry into human history. He had taken flesh of Virgin Mary in Nazareth and she brought Him forth Christmas night to be saluted first by poor shepherds and later by wise men. The awesome mystery of God's humble birth has always prompted the seeking of its reason.

Why God Became Man

God the Son became man to redeem and save us. The Catechism answer of yesteryear and, despite the objections and queryings of the new wise, it remains unalterable for it is God's revealed word to man. Man, elevated on his creation, made like unto God in his immortal spirituality and in his ability to know and love God, vouchsafed with a gift, held most precious, a will that was free. This gift was at once his noble stature and constant peril. He was free to reject the right order of being and in so doing offend his Creator.

The Reality of Sin

It is here that we enter the historical realm of rejection, first in Adam, with its dire consequence for himself and for the human race sprung from his loins; then in the men and women of all ages. It is the sad and sorry story of human sin, bringing misery and ruin in this train and eternal loss its possibility. Although it is fashionable though extremely foolish to deny its existence, sin is so obvious a reality that only the wilfully blind delude themselves. God's creation is an ordered one, as we each

gnise in the physical sphere and act within the laws of
miting; likewise we wisely use our mental processes.
ing such order within ourselves and our surrounds,
ld it not appear that in man's unique position of
ness to God, there would be an order commensurate
such nobility, an order regulating our relationship to
. This we know as the moral order which not only
es in the first place to God but also to our fellow men
women in God. Consequent on Adam's Fall, we
ain darkened in mind and weakened in will and so a
y prey to the forces that disturb the right order of our
g, the allurements of the world; the turbulence of the
and the assaults of the devil "seeking whom he may
our".

Man's Power

We begin Lent with a wholesome reminder of Satan's
er and influence in the world, which he claimed as his
when he tempted Christ in the desert. He attacked
st when he thought that the fast of forty days would
rendered Him a weak and easy prey. He erred in his
mise, for the potent and necessary weapons for over-
ing evil are precisely prayer and penance. Christ,
gh like to us in all things, sin excepted, gave us poor
ers the example of prayer and penance. He was to
r the grim warning later: "Do Penance or you will all
wise perish". In these days of sad decline and moral
udence, He has sent His blessed Mother to repeat this
tary message and warn of the dire consequences of its
ect. Reading the story of mankind with its account of
edness and depravity and seeing with our own eyes
sinfulness and evil of our times, we cry out with the
ostles "Save us, O Lord, lest we perish".

Corruption of the Best

Today, we are witness to the corruption of the best,
ch is always the worst. We have known Christ's words
eaching us eternal truths and His actions in our Re-
ption and Salvation, being, however, always mindful
i St. Augustine that "He who made us without us, will
save us without us". What, then, of a people who reject
order of their nature, ignore the commandments of God

and deride Christ's precise words in regard to sin, with particular insistence on the lusts of the flesh, following the mind's feeding with inordinate desires? What of those who not only advocate but practice deviant perversions of their generative faculties? What of a people which sacrifices its young on the altars of hedonism, social progress and even human respect?

Rejection of Human Life

It is necessary to stress this tragic denial and rejection of human life in the almost vain hope that men and women will recognise what is happening to our race. Unlawful sexual practices, violence and murder on a gigantic scale have become part of the daily round of living. There are still crimes which have power to shock the community as large as witness tragic recent brutal assaults and cold-blooded murders, but we might well ask, are they recognised as their real evil? Some who retain their belief in God and His holy laws, know that they are sins, serious offences against God, than which there can be no greater evil.

A strange and horrific perversion of our times is this selective indignation in regard to human sins; the justified outcry against pain inflicted on fellow human beings, even the murder of them whom we know and see and the sinister silence in regard to the wholesale slaughter of the helpless and defenceless of the womb, where pain is avoided and human life extinguished. Here we have the treachery of life's guardians; the brutal connivance of legislative judges and executioners drawn from the ranks of its sworn defenders. Does the fact that these are our unborn brothers and sisters unseen and not yet known to us, excuse their wanton, foul and cruel murdering? If the blood of innocent Abel cried to Heaven for vengeance, what of the ever flowing and overflowing torrents of the blood of today's countless innocents?

Our Christian Hope

God is not dead and His justice is infinite, but His Son died on Calvary in an infinite atonement for our sins. We have won for us redeeming grace more abundant. This is our Christian hope, the hope that alone can arrest the headlong

light from God and the stupidity of the deification of man, self-sufficient; man self-determining in his moral actions. We are a purchased people and the coin of ransom is the blood of the God-man, shed to the impossibility of further adding and we have His promise: "If your sins be as scarlet, I will make them white as snow". Let us close our ears to the soothing murmurings of today's gnostics, who in their own conceit and foolishly presumed enlightenment have abolished sins and sins consequences. Their duped disciples spread this delirious doctrine of deceit, seemingly unaware in their foolishness—in their denial of their own nature—of God's explicit Commandments and Christ's clear and concise teaching. They use the cloak of a spurious love to justify their work of demolition and even at times self-indulgence.

We know not the day nor the hour of our death, but ever-readiness is the way of the wise. The lasting city is not here; our destiny is for weal or woe; with God or without Him; Heaven or Hell. The road has been outlined for us; it is the road that our Lord and Master trod, rough at times, painful often and the end inevitable, but the strength of Christ always with us. He bore a heavy Cross, heavier than our sins. He bids us follow: "Take up your Cross daily and follow Me". Lent is the salutary time for its practice using the secure props of penance and prayer.

SMALL UNIVERSITY CHOIR

devoted to the regular singing of the traditional Roman Office requires additional copies of the Liber Usualis (editions from 1930 onwards). Offers please, to :

David Crane,

Dept. of English, University of Durham,
Elvet Riverside, Durham.

The first of this pair of articles examined the bewildering variety of provision for meeting various needs. Identical needs might receive different treatment depending on the circumstances. This second article turns the question of the kind of provision which ought to be made.

A Review of Social Security : 2

J. M. JACKSON

WE must accept that some minimum provision must be made for social security under a compulsory scheme. It is not strictly necessary that the scheme should be state operated, but all who are in regular employment should contribute to a scheme that will allow them to draw benefit in the event of sickness, unemployment, retirement and like occurrences. It is possible to argue that the responsible citizen might prefer to make such provision for himself and that it is an interference with his liberty to impose such provision on him. This argument is not entirely valid. The first objection is that there are some needs for which private provision is inappropriate. The level of unemployment, for example, is dependent upon government policy and general economic conditions. Whilst individuals might well be able to take out insurance against loss of income through sickness, loss of income through unemployment would not be an insurable risk. It seems necessary therefore that provision for unemployment at least should not only be compulsory but made through a state scheme. The second objection is that individuals cannot always be allowed to suffer the consequences of their own irresponsibility. If a man did not arrange to make provision for obtaining an income while sick, is he to be forced to remain at work? If quite unable to work, is he to be allowed to starve along with his family? If the answer is No, and that some kind of relief would have to be provided, is it not logical

at at least some minimum provision should be made through a compulsory scheme, with each individual being forced to make the appropriate contributions when in employment?

The Level of Benefit

Our present social security set-up has grown haphazardly. In an ideal system we would need to find a compromise between the need to provide an adequate income for people who are, through no fault of their own, unable to work and the need to ensure that there is an adequate incentive for a man to seek unemployment when fit. Allegations that people have been deliberately scrounging for social security benefits may well be greatly exaggerated, but, as I argued in April 1977 (*Further Thoughts on the Public Sector*) there must be many for whom there is little net reward for working. This is not their fault, and what is remarkable is that so many choose to work when they might in fact be as well off on social security. This is not entirely a matter of the social security scheme being properly designed. It also requires an easing of the burden of taxation, especially on the lower paid workers. The present situation whereby a person may be paying income tax at the same time as being eligible for means tested Family Income Supplement is ludicrous.

There is certainly a great deal to be said for a social security scheme that would provide an adequate flat rate benefit and perhaps combined with a modest earnings related element. There is no reason why the state social security scheme should be the sole provision for all the eventualities in which normal income may cease. Provided some minimum provision has been made, the individual should be free to decide whether or not to make additional provision, either through private insurance or through collective action with his fellow workers, for example in negotiating with employers to continue to pay a proportion of wages during sickness.

In the case of pensions, there already exists a situation where for a large proportion of white collar workers occupational pensions are much more important than the state pension on retirement. Although this is in many ways a

desirable situation, it is necessary to admit that unless the current rate of inflation is quickly reduced to single figures it will become increasingly difficult to enable present occupational pension schemes to continue operating on present lines. Prolonged inflation at current levels could seriously undermine the practicability of pension provision outside a state scheme. The result would be that individuals would be denied the right to act responsibly in combination with their fellow workers and employers to make their own provision for the future.

Compensation for Accidental Injury

Compensation for accidental injury raises separate problems. In the first of these articles, I asked why should different provisions be made for a need according to the way that need came about. Clearly there must be some minimum provision for all eventualities—even if this takes the form of a means tested benefit. Individuals should be free to choose whether they make provision for themselves over and above that minimum. If a man chooses not to make additional provision and falls sick or has an accident at home or while indulging in some recreational activity, he must accept the consequences. If, however, he is injured through the negligent behaviour of some other person, we may well feel that justice requires that he should be as fully compensated as possible. A man who has not taken steps to insure himself against loss of income should not be penalised if he is injured as a result of the negligence of his employer or as a result of dangerous driving by some motorist.

Indeed, we may go further. It may well be desirable that full compensation should be paid for injuries caused in certain types of accident, even without proof of negligence. Very often an accident may have been caused by negligence but proving it to the satisfaction of a court may be very difficult. It may be argued that even with reasonable care certain activities create risks. Accidents are bound to happen in industry and on the road. At present there are three classes of such accidents. First there are those where there has been negligence, where it can be proved and where the victims will get compensation.

condly there are those where there has been negligence and the victims would be entitled to compensation if only they could obtain satisfactory evidence; and thirdly there are those where there has been no negligence, where the victims are not at present entitled to compensation. Yet industry may create risks by introducing certain products or processes; there is an element of danger, even if all reasonable care is taken. Injury to workers is inevitable, and should be regarded as part of the cost of production. If this cost had to be met, employers might well find that the profitability of certain operations had changed. It is not desirable that certain forms of production should appear profitable because part of the cost in injuries to workers is not adequately compensated by the employers. Similarly, the use of the car creates dangerous situations, and it is therefore arguable that compensation ought to be payable to those who are injured in consequence, regardless of whether or not there has been negligence.

It need not follow that the adoption of this principle would prove unduly expensive. Consider the case of motor accidents. The proposal under consideration would mean that many more people would be entitled to compensation for injuries received. Insurers would have to pay out more. But would they have to raise premiums significantly? At present, where a claim is made the insurance company will need to investigate. If the case even appears doubtful they will contest it. There will be considerable expenditure on investigations and on lawyers' fees when cases go to court. If compensation were automatic, these expenses would be saved. These savings would reduce if not eliminate any necessary increase in premiums. Exactly the same considerations apply to industrial accidents and any other sector to which the principle might be extended.

The whole question of compensation in this kind of case has been under review by the Pearson Committee for some time. Since the first of these two articles was written, the government has already indicated that the Committee has given a preliminary view on one issue, that there should be compensation for children suffering brain damage as the result of vaccination. A special case can be made for this. In the case of whooping cough in particular, where

the risk is greatest, the children being given the inoculation are not those most at risk. There must in fact be some doubt about the morality of inoculating children for whom the disease carries little risk in order to protect younger children from an epidemic. Certainly, if such immunisation is actively promoted by the government the least that should be done is to offer generous compensation to those damaged by it. Whether such compensation will be on the scale that would be appropriate if negligence were to be established in a particular case remains to be seen. The government has not yet committed itself on this point.

In Britain, compensation for accident victims has taken the form of a lump sum. This is unsatisfactory. For many people, such a sum calls for skilled management if it is to provide the income required over a long period. More seriously, a lump sum which invested will, with both interest and use of the capital, yield a certain income over the period of incapacity may seem adequate at the time of the award but prove inadequate if there is inflation. A man of 55 may be injured. He may be unable to work again. Compensation must give him the income that he would have earned until retirement age, a period of ten years. (If his income during the remainder of his working life is made good, it enables him to make equivalent provision for pension to that which would have been made had he been in employment. This assumes that the assessed loss of income has taken account of the employer's pension contributions). Over the ten years he will spend each year the interest on his capital and draw on the capital so that his total drawing each year is equal to his normal earnings; the capital will be exhausted in ten years. If, however, there is inflation, his earnings if he had been employed would have increased. If he is given a lump sum, it is unlikely that he will be able to increase his annual drawing as rapidly as his earnings would have risen. This means that he has not really been adequately compensated.

Ideally, then, we should change our method of compensating accident victims to one which gives the victim a periodic payment equal to the income he has lost. This method would also facilitate adjustment of awards in the

ght of the probabilities of the condition of the victim improving, deteriorating or remaining the same, it follows that in many cases the award is inappropriate; the victim either receives too little or too much.

n Outline Plan

A social security plan must ensure that in the last resort all needs are covered. A means tested benefit must be provided which will bring the income of the individual up to some minimum which society regards as necessary to the maintenance of a reasonable standard of living. Means testing is, of course, unpopular. In this connection two points may be made. First, it may be possible to reduce means testing of an objectionable character by the introduction of some kind of negative income tax scheme. This would mean that the benefit would be related to the individual's income but this would be assessed automatically by the Inland Revenue rather than by some social security department after a special application. Secondly, benefits for the majority of those in need—from such predictable eventualities as sickness, unemployment, retirement and so on—should not require a means tested supplement.

Social insurance benefits should provide an adequate income for the worker who is unable to work through sickness or unemployment, for the worker who has reached retiring age or for the widow of a man who has been in regular employment. This insurance benefit need not be higher than the minimum level of benefit provided by the means tested scheme of social assistance. The big difference is that the social insurance benefit would be paid to a worker, subject to appropriate contribution conditions, as of right. The person relying on the means tested scheme would merely have his income brought up to his level, whereas the recipient of insurance benefit would receive this in addition to any other income he might have. There would therefore be an incentive for the worker to save, since his insurance benefit would not be reduced because of his savings or the income derived from them.

The next question is whether the social insurance scheme ought to do more than provide a flat rate minimum benefit. If, for example, it is felt that a single person can just man-

age to live reasonably on £20, this may seem a reasonable level of unemployment benefit for somebody who has been earning £25 to £30 a week. Somebody who has been earning £45 a week, however, would find that his standard of living had fallen drastically, and indeed he might have difficulty in making the appropriate adjustment. Apart from the personal problem of adjusting to a very much reduced standard of living he may have contractual commitments which he cannot change for some time. There is clearly a case to be argued that for most people it would be appropriate to have some kind of earnings-related benefit. The real question is whether a compulsory state social security system should provide this benefit or whether it would be more appropriate to have this provided in other ways.

Since unemployment is a risk that would be difficult to cover by any kind of private insurance or even an occupational scheme, the answer must be that the state scheme must provide some kind of earnings related benefit, at least in the case of unemployment. In the case of unemployment benefit, the earnings-related element should perhaps be limited to a fixed period of time. It should be reduced, perhaps by stages, to the flat rate minimum. Otherwise, there is a danger that an unemployed worker who has no prospect of re-employment at his original level of work will find it more profitable to remain unemployed than to seek other types of employment.

Sickness benefit could be supplemented by private insurance or by employers' sick pay schemes. The trouble here is that many workers change jobs frequently and might be unable to qualify for employers' schemes. If the earnings-related element in the state scheme were modest, there would be plenty of scope for supplementation by other means. In the case of pensions, there are certainly plenty of opportunities for supplementing the minimum benefit provided by a state scheme. The most appropriate arrangement would be for a state scheme to allow pension rights to be earned on an earnings related basis in any employment where an adequate occupational pension scheme was not operating.

Finally, there is the question of provision for those injured in accidents or contracting industrial diseases. There is much to be said for abandoning the present system re-

ing a legal action to obtain damages. The years of
y create very great hardship and the outcome is far too
ertain. The remedy is a system of no-fault insurance.
re should be automatic compensation for injuries sus-
ed in at least certain accidents (including compensation
dependents in the case of fatal accidents). One might
whether the level of compensation should be as high
would be awarded under the present system by the
rts. (Here we must remember that only a proportion of
e really deserving compensation are likely to get any-
g, and for many the real value of their compensation
estroyed by inflation). It would seem appropriate there-
to make compensation payable in the form of a
sion rather than a lump sum.

t might be appropriate to have some limit. The Criminal
ries Compensation Scheme at present limits compen-
on for loss of earnings to twice the national average.
night, however, be wrong to exercise such a complete
off in the case of all compensation for accidental in-
es if the right to sue was withdrawn. Full compensation
ht be paid up to twice the national average and perhaps
f of any income loss above that and up to three times
national average and a quarter above that to four times
average. Such automatic compensation would be pay-
e in the event of, say, motor accidents, industrial
idents and accidents arising from the use of manufac-
ed products. Motorists, employers and manufacturers
uld pay the appropriate premiums to meet the cost of
s scheme.

Some accidents might not be covered. This could, of
urse, be covered by private insurance, and the cost of
uring against accidents not covered by the automatic
mpensation scheme would be relatively low.

The flat rate of benefit should be sufficient for a person
maintain a reasonable standard of living. The total level
benefit should leave the man in employment a clear
argin, after tax, over what he would have if unemployed.
at margin has, under the present set up, been unduly
trowed and even reversed.

Letters to Lucifer : 2

R. S.

My Sovereign Lord :

IT will be remembered that the long delay (extending in fact over centuries) in carrying out this Project, has been due to the observance of the Rule. However, as I wrote last time, the Rule having been subjected to hours of solid talking (on My instigation, needless to say), it has now emerged as the "New Red Book", rather than the "Small Black Book". I call them "Noble Sentiments" and "Brass Tacks". "Noble Sentiments" is delightfully windy and wordy; it is full of suggestion and recommendations, all of them excellent in their way, but too diffuse to make an impact. The general impression is that we have been freed from "Oppression" and "Blind Obedience" and now moved forward into the New Dawn of "Loving Service" (the sentence "not as slaves under the law, but as free workers under grace" in the Small Black Book, has of course been discarded). Sister Scolastica Aquinas is too clever to think that Obedience is now going to be much "blinder" than before, in that instead of obeying the Enemy in the person of a human superior, they are now obeying each other by the thought "majority decisions"—in fact (a master-stroke this), the Superior is now obeying the Community!

I have been trying for centuries to get the better of old Augustine, and still can't quite believe I have succeeded. In case there should be traces of him in the New Red Book, I have been at great pains to dictate a long windy-wordy letter to a young American priest, and this, to my boundless surprise, is in the hands of the Sisters here. Ostensibly, it gives a new insight into the mind of Augustine as revealed in his rule. As a matter of fact, it is a brilliant attack, with a view to confusing their minds and eventually persuading them to get rid of Augustine altogether. I fear, however, that they will not take this lying down, but as everyone nowadays is rushing from one meeting to another, talking all the time (the talker cannot listen; the yawner cannot hear), probably he will find it impossible to dictate a reply.

his brings me to My Plan for the Destruction of Religious Silence.

In case my Lord meets with difficulty elsewhere, I will spare you on a little advice. Begin with Breakfast! The simplicity of it! For generations, no one spoke a word at breakfast. I had to listen with anguish to the readings from the Lives of the Saints (that Bernadette, saying that she was a broom, to be put back into a corner when finished with: I'll get her feast "out" if it's the last thing I do! . . . as to Ignatius!!!) To say nothing of the Imitation of Christ, which has done Us more harm than all the others together. I suggested that Silence should be substituted for the Readings, and believe it or not, they fell for it, that all except the cook and the superior, but they were in a useless "minority". These stupid humans do not seem to have the most elementary knowledge of their own brain and its workings. The Silence soon became oppressive . . . how to fill it? . . . ah, yes, it is kinder and more polite and more unselfish to TALK.

Given the new form of Christ, which plays most marvelously into Our hands by preventing recollection (and therefore prayer), it will readily be seen what a splendid move it is to make certain there is no peace at breakfast either, so to bring us into the non-stop activity of the day without a single thought! This victory gained, My further suggestion of talking at all meals, went like a bomb.

My Lord's time being invaluable, I will end this brief report. I imagine I shall soon be promoted to a wider field, but will remain here for some time to come, so that you can have the pleasure of watching Worldliness take its course.

IMPIOUS.

B. My Lord will remember that My previous assignment was a certain Father *****, S.J. As he is still bringing a great deal of trouble, I would respectfully suggest that Archliar Nicholas should be sent in My place. He will find he has a full-time job.

Any Questions

WILLIAM LAWSON, S.J.

Is it likely, as some say, that religious life will cease in the Church?

Why should it? Because the rate of recruitment is small to make up for deaths and other departures? Because some Orders are engaged, as the Pope says of the Church at large, in "auto-destruction"? Because so many religious have been secularised by following the fashion of sociologists and are no little different from earnest humanitarians? Because uniformity, and uniform fancy dress, seem to debar free individual expression by which the young get grown store?—and the young are the hope of the future.

Those reasons, and many more like them, give no support at all to prophecies of the disappearance of religious life. If there were space in this column, we could examine each one and see how true it is and how much it weakens this Order or that; but we should have to come to a general conclusion that the threat of disappearance is to the Orders, and not to the religious state. If all the religious Orders perished tomorrow, religious life would start again the day after tomorrow. It is inconceivable that amongst the members of the Church (and there will always be some) there should not be any prepared to follow Christ by accepting and fulfilling His evangelical counsels. The history of the Church has within it an unbroken chronicle of religious life. It is not guaranteed like the succession of Popes and bishops; but there is an inevitability about it which is an assurance that it will continue.

What, above all, keeps religious life in existence is prayer—prayer as the vitality of the religious state and as its life-giving influence in the Church. We are all required to pray to Christ to pray without ceasing. Religious choose the conditions, including the vows, for fully meeting that requirement; and their essential contribution to the Church is prayer at all times.

Is there anything wrong in preferring one priest to another as celebrant of the Mass?

On the surface, no. Priests saying Mass differ from one another in voice, gestures, stance, features, dignity, grace and so on; and the faithful are bound to find this more, or less, distracting, more, or less obtrusive, more, or less, a help to awareness of the Sacrifice.

What must be remembered is that all priests are alike in that they are ministers of Christ, acting in the person of Christ; and that any Mass is offered by Christ, Who is its author and its victim. All Masses are alike in that; and it would be wrong to think a Mass was better or worse because of the priest celebrant.

Preference for one priest over another must always have been a fairly common occurrence. It is much commoner now than ever before because the new liturgy compels an intrusion of the priest's personality. He is the president of the assembly and the master of ceremonies in the shared celebration. As, in most churches, a table has taken the place of the altar, and the priest faces the people to offer the Mass, he is in full view of the congregation all during the offering of the Sacrifice, and his gestures and features are observable in detail. Nearly all the words of the Mass are now said aloud; and speed, intonation and emphasis can all be measured. St. John the Baptist's resolve: "He must increase but I must decrease" cannot now be adopted by the priest—he is unable to let his personality fade into the background, so that he can act manifestly "in the person of Christ". The new liturgy of participation can easily obscure the presence, the action and the personality of Christ in the Mass. They are the primary reality, and they should be in the forefront of the mind.

Book Review

RIGHT WAY FOR RELIGIOUS

Religious Life : A Mystery in Christ and the Church

A collated study according to Vatican Council II and subsequent papal and ecclesiastical documents, edited by Sister M. Rose Eileen Masterman, C.S.C., Alba House, New York, 1975, pp. 289; \$4.95.

The game called "Cheating", played with dominoes, whist cards, can be both amusing and exciting; but the fun and the excitement would vanish if the players were caught cheating, if, that is, they were to break the rules of the game. The "cheating" must be within the prescribed limits of the game. If it destroys its necessary framework, and there is no game, then the fun is lost. Even that recreational "cheating" must observe the universal principle of law and order.

Without order we can have no peace, for "peace", Saint Augustine says, "is the tranquillity of order". The establishment and maintenance of order come from the keeping of the laws made by God in the act of creation. Every creature is of a certain kind, made, that is to say, according to particular laws and rules; and the primary purpose of every creature, by divine ordinance, is to be exactly what it was made to be, by obeying its particular laws and keeping its particular rules, and so having its special order and its own peace, and contributing to the order and peace of creation. Saint Augustine wrote *The City of God*: "The will of the sublime Creator makes itself known in the nature of every created being. According to God's law the poles of heaven turn and the stars follow their course, the sun lights up the day and the moon the night, and the great universe keeps its order through days, months, years, sun-years and star-years, in the steady change of the seasons".

Creatures below the level of persons obey their laws (unless persons make them disobedient). They are like the stars in the prophecy of Baruch: "The stars have given

in their watches and rejoiced. They were called, and said: "Here we are. And with cheerfulness they shined forth to him that made them".

Human beings will shine cheerfully to God only if they know themselves and the laws of our being, and choose actively to be the selves we ought to be. But too many are like the man Saint James described who "beheld himself in a glass, and went his way, and presently forgot that manner of man he was". That amnesia has become a world-wide epidemic since the Second Vatican Council. It has led, apparently, to the apostasy of millions, and to abandonment by thousands of priests and religious of their state of life. Many of those who are still in the state they chose seem not to know what it is. The Archbishop of Cincinnati at the Synod of Bishops in Rome said: "the West has lost his sense of identity"—he does not know what he is. That is true also of many religious: they do not know what they are.

They need to rediscover the laws and rules of their state of themselves—the laws which govern all human beings and those which belong to their special calling. If religious were in any doubt where to look for those laws and rules, their doubt has been resolved by the publication of the work here reviewed. It is a full compilation of documents ranging from *Perfectae Caritas* of the Second Vatican Council to official decrees and decisions up to 1964, which give the immemorial doctrine of religious life and the most modern and authoritative guidance in the work of its renewal. The material is wisely chosen and admirably arranged, and is given a most useful schematic index; and it could well provide a pattern for the prayerful renewal which all religious Congregations have been undertaking since the Council. Religious life is seen in its place in the Church where it has an essential function. Its uniqueness is examined under the headings of the religious vows, community life, and prayer. The principles are clearly and firmly stated, and authoritative guidance is given for their application. Vexed questions such as the wearing of a religious uniform and the fashionable yearning for life in small "neighbourhood" houses are treated modestly and with a shrewd knowledge of human vagaries.

Who would welcome and use this excellent collection of official documents ? Certainly those religious who have lost their identity — that “condition of being a specific person”. What of those who are no longer recognizable and whose portrait is as imprecise as an identikit ? They would probably prefer to make their own selection of documents. But this book could be invaluable for aspirants to religious life. If they were taken through it by a competent guide, they would be able to measure the Congregations seeking recruits against the standards proposed by the Magisterium.

William Lawson, S.J.

THE EMPEROR WORE NO CLOTHES

(Modern Parable)

The King looked as wise as Solomon, and he
laughed a lot inside;

With nothing whatever on but his crown,
He graciously bowed to the gaping crowd,
With condescending pride.

“How gorgeous ! What colours ! What a glorious get-up !
What wonderful robes !” they cried.

And a little boy’s mother said : Quiet, I say !”
“I’ll tell your father, John :”

But the small brave voice of a small brave boy,
Piped : “THE KING’S GOT NOTHING ON !”

Today they look wise as Solomon,
As they bully the weak, and muddle the old;
They diddle ’em all with their confidence-tricks,
Giving tinsel and trash while they take away gold.
But let them beware : at the end of the day,
A small brave voice will be heard to say :
“How will you flee from the wrath to come—
You make-believe kings, who have nothing on ?”

S.G.